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continuity; it is all the more unfortunate that his work ends with the third quarter of the last century. As they stand, however, the two histories of Klemm and Dessoir are mutually supplementary.

Professor Brett's History ends with Augustine; Siebeck takes us to Thomas Aquinas. Those who have studied their Siebeck will, perhaps, add little to their knowledge by the reading of Professor Brett's book. At the same time, Siebeck is difficult and dry; and Professor Brett is—if dry—less difficult. "The business of the historian," the author remarks, "is to record rather than interpret. He should confine himself to giving such interpretations of these phenomena as were actually given by writers contemporary with the events, and so presenting the views of both the believers and the sceptics. . . . A history of psychology must not anticipate; it must be a record of beliefs about the soul and of the growth of the human mind in and through the development of those beliefs." That is one idea of writing a history of psychology; Klemm's is another. And it seems to the reviewer that Professor Brett, good and useful as his work is, has really chosen to fall between two stools: that of an impartial, non-anticipatory, monographic record, which, if it is to be thorough, demands far more space than he has taken; and that of a consecutive, developmental history, which demands—besides dates, biographical data, reference to cultural background—a constant pre-
vision of the future. Let him, however, disarm criticism here as he has done in his preface. "The data included may appear to some badly selected; others will desire things that have been purposely omitted; in view of this it is permissible to indicate what method has been consciously pursued. The main emphasis is laid on what may be called psychological data in the strict sense; around these data are grouped such theories as diverge from the phenomena of consciousness to derivative doctrines of the soul's antecedents, environment, and future possibilities. The relevant parts of medical and religious theories are regarded as supplementing psychology in two different directions; the treatment of them is subordinated to psychology as the main theme." The book appears as a volume in Muirhead's *Library of Philosophy*.

A volume of selections is fair game for the critic; it is always possible to discover errors in translation, and to indicate passages that were more deserving of translation than those actually given. Dr. Rand's judgment is no more impeccable than that of another. On the whole, however, he has accomplished his self-imposed task with success, and the student who browses in his pages will make acquaintance with many an author who would otherwise remain unknown,—may (who can say?) be led by these sips and tastes to read the original writers in their entirety. It seems hardly necessary to give space in such a book to James Mill, Bain, Spencer, Lotze (Ladd's translation of the *Outlines*), Mach (Open Court translation), James, and the current translations of Wundt: are not these things in every library, at the call of the student? Yet perhaps, for the sake of historical perspective, it was worth while to include them; there is room, at any rate, for difference of opinion.

The Kallikak Family: a study in the heredity of feeble-mindedness.
By H. H. GODDARD. New York, The Macmillan Co., 1912. pp. xv., 121. Price \$1.50 net.

Dr. Goddard has been fortunate enough, as the archaeologists say, to make a 'find'; and he has also had the training which enables him

to utilise his discovery to the utmost. Here are the facts. A family of good English blood of the middle class, settling on land purchased from the proprietors of the state in colonial times, maintains throughout four generations its reputation for probity and respectability. A scion of this fourth generation does two things: by casual intercourse with a feeble-minded girl he starts a line of mental defectives; and thereafter he marries a woman of his own quality, returns in this way to the traditions of his family, and starts a second line, of a respectability equal to that of his ancestors. Dr. Goddard has been able to follow out these two lines of descent through six generations, and thus has his finger on "a natural experiment of remarkable value to the sociologist and the student of heredity;" he is able, indeed, to make his comparisons upon far surer grounds than those on which Dr. Winship based his study of the Jukes and Edwards families. The 'good' line (Kallikak = good-bad) comprises 496 persons; here we have individuals prominent in various walks of life, while nearly all are owners of land or proprietors. The 'bad' line, coming down from the son of the original Kallikak of the fourth generation and the nameless feeble-minded girl, comprises 480 descendants; 143 of these were feeble-minded, 36 illegitimate, 33 were sexually immoral, mostly prostitutes, 24 were confirmed alcoholics, 3 were epileptics, 82 died in infancy, 3 were criminals, 8 kept houses of ill-fame, while only 46 have been found normal. Moreover, these people have married into other families, generally of about the same type; the collaterals have been traced and charted; and Dr. Goddard now has on record no less than 146 individuals.

What is the moral? "Such facts as those revealed by the Kallikak family drive us almost irresistibly to the conclusion that before we can settle our problems of criminality and pauperism and all the rest of the social problems that are taxing our time and money, the first and fundamental step should be to decide upon the mental capacity of the persons who make up these groups." Segregation and colonisation, the author thinks, "is not by any means as hopeless a plan as it may seem to these who look only at the immediate increase in the tax rate." As for sterilisation, as distinct from asexualisation, "we may, and indeed I believe must, use it as a help, as something that will contribute toward the solution, until we can get segregation thoroughly established." But, after all, "the first necessity is a careful study of the whole subject, to the end that we may know more both about the laws of inheritance and the ultimate effect of the [surgical] operation."

The book is written for the lay reader, and the strict scientific evidence for the positions taken and the conclusions drawn will be presented in a larger and more technical volume. It need not be said that this work will be eagerly expected. Meantime, the present account of the Kallikaks will do good service. The style is clear and simple; and the occasional lapses into 'journalese' will probably not offend the public to whom the monograph is primarily addressed. The well-arrayed genealogical tables, the many photographs, and the story of 'Deborah,'—a twenty-two-year-old representative of the 'bad' line, now and for the past fourteen years in the Training School at Vineland,—all add to the interest of the work for the general reader.